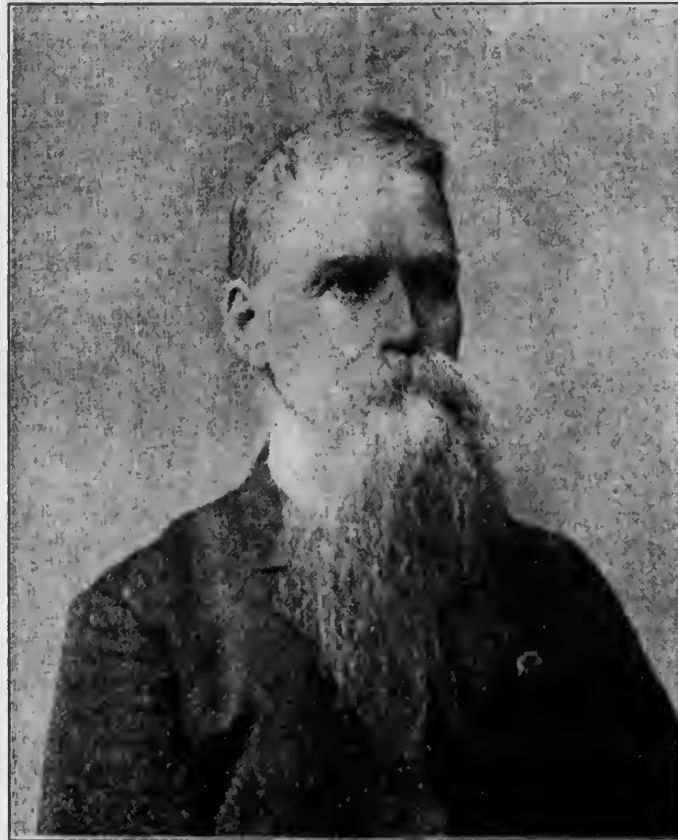


BLUE GRASS BLADE

Volume XVII. Number 46

LEXINGTON, KY., MARCH 14, 1909

DEVOTED TO THE PROPAGANDA OF FREEDOM OF THOUGHT



HORACE L. GREEN.

True to the Cause of Humanity Without Fear or
Favor.

HORACE L. GREEN

BRILLIANT IN LIFE AND TRUE IN DEATH.

With reverence and love the whole Freethought world of America will breathe the name. No less is the affection bestowed upon his beloved wife, who worked with him, lived with him, suffered with him, and died with him. The law of love ne'er welded two hearts more firmly together and as the years come and go their mental and moral worth will make deeper and serious impressions on the minds of the living.

Horace L. Green was born in the little town of Virgil, Courtland County, New York State, on the 18th day of February, 1828. The common schools of that period furnished him with the rudiments of that liberal education which, in his later years, brought him to the front ranks of the great world's heroes. One term in a select school, another term in the village academy, completed his education. Work on a farm now fell to his lot and while still a youth he embarked in the logging industry. With it all he was a constant reader, a close student and an ardent reasoner. At the age of eighteen years he began teaching school and kept his position for seven successive terms. He still kept on reading and under the tutelage of a firm of lawyers in Courtland village, he read law, being admitted to the New York bar in the year 1852. He now began to practice his new profession at Marathon, New Jersey. Here he was elected to the office of Justice of the Peace. Returning to Courtland he was elected Treasurer, an office he occupied and filled for four years. The next few years saw him at Syracuse and Salamanca. He was instrumental in organizing the Syracuse Radical Club, which closely identified him with the Freethought movement and later he was made a member of the Executive Committee of the National Liberal League, and secretary of the New York State Freethinker's Association, both of which were active organized bodies at that time. For several years Mr. Green had active charge of the Freethought propaganda in America, in its organized capacity, arranging for and organizing state and national conventions, and his great executive ability was universally recognized as a perfect tower of strength to the cause.

These brought him to the front of Freethought ranks. He was a worker, a soldier and a leader. To him, to his efforts, are due the many brilliant successes of the past, the force and power of the Freethought bodies, elements which are sadly lacking today. He is entitled to the honor and credit of being one of the fathers of religious liberty in America and it is with liberal hand and heart that these encomiums are accorded to his name and memory.

Public lectures fell to his portion. Freethought subjects

were his weapons. Allying himself with the anti-slavery movement he espoused the abolition cause and talked and worked for its success. North, east and west his voice was heard. His appearance on the platform was admitted by all to be both pleasing and acceptable, his discourses clear, keen and logical. At the same time he was a vigorous writer and his pen wrote volumes in behalf of mental freedom.

Several years ago he started the Freethinkers' Magazine, which was first published at Buffalo, New York. This magazine became a favored publication all over the country. The best Freethought writers of America were on its staff of contributors. Born to be a reformer he could be no other than a Freethinker himself, and he labored long and well to instill the principles of Freethought in others. The best and most productive years of his life were given to the cause he loved. With excellent judgment he brought forth ripe fruit. His magazine, however, was never a paying proposition. The struggle that continuously confronted him to keep up, publish his magazine and live, told upon his health, and deeming the greater and wider west a more profitable field for his enterprise and campaign work, he moved to Chicago, changed the name to Freethought Magazine, enlisted the help of the younger element in the cause, and for a time he apparently prospered.

During all this time his loving and faithful wife stood at his side, encouraging, cheering, and accepting with heroic fortitude such as he could win for her. Panics beset the country. The Freethought Magazine became a luxury to many, a necessity to but few. Lack of means upon which to make a fair livelihood for himself and wife hastened the end.

Old age were upon them. Poverty stared them in the face. Suffering became intense. A heartless world was around and about them. Unfeeling and unsympathetic neighbors knew not the tragedy of mind, the supreme torture they underwent. Sadly may it be told, that one morning, friends and neighbors found this aged and loving couple locked in each others arms, sleeping the last long sleep of death.

Words utterly fail to picture the mental heroism of this worthy pair. Together in life, they went together in death. Ah, friends, here, in the suffering of this noble man and woman, is a bitter lesson for the Freethinkers of America. Shall other leaders, reformers, advocates, suffer the same fate?

In a blaze of martyr glory the names of Horace L. Green and wife will live long in the hearts of men and women.

Embryonic Life of Italy and the Etruscans

Before the Legends of Romulus and Remus
Were Born, Ancient Etruria Led
the World in Point of Learn-
ing, but Destruction Fol-
lowed the Priesthood.

(By Judge Parish B. Ladd.)

Since Professor Hemphill, of Stanford University, has discovered the key to the inscriptions of ancient Etruria, and has given readings in the tongue of that people, the literary world will be anxious to learn all that can be known concerning the early life of the people who occupied the land south of the Alps, known as Italy.

Long before the she-bear gave suck, and the birds fed Romulus in their little ark on the banks of the Tiber, Italy was in advance of all Europe in point of civilization, Etruria in the lead. All who make any pretense to scholarship have read more or less of Roman history. In this article it is Italy before the decrees of fate cast the imperial mantle of the gods over the destinies of Romulus and Remus, who quarreled, and like Cain and Abel, Romulus killed his brother when he planted his standards on the seven hills of Rome.

If ancient history has as much fascination for the reader as for the writer, we will seat ourselves on the banks of the Tiber, and with the immortal Gibbon, view the germs of civilization which spread until the eagles carried the Roman Empire over a divided world; an empire which rose as the morning star,—declined, faded and finally disappeared from view under the rule of a licentious Christian priesthood. Under the reign of the Caesars, Rome represented the civilized world. Under the Christian priesthood it was represented by an Italian, a monkey and a hand organ.

Rome dates back to 700 years before our era (B. C. E.) Before that time, just how long we do not know, most of the country south of the Alps, under the name of Confederacies was in a fairly high state of cultivation. The inscriptions of the early life of Italy are today almost a dead letter. The few which have been partially deciphered give us only a meager look into the background. To these and a few Greek writers, all our knowledge of the ancient history of Italy is confined. What we have from the inscriptions is mostly names, without the connecting links necessary to understand a language. On this meager

basis we are forced to construct a history of the rising Italian civilization.

Some ten hundred years before the date fixed for the fabled birth of Rome, Italy was divided into confederacies, i. e., loosely allied states, generally known by the name of their cities. Not having the time nor the command of journalistic space, this article will be largely confined to the confederated states of Etruria, the land of the Etruscans, which in point of literary advancement and military strength, led all the other powers of the peninsula. The country was Etruria; the people, Etruscans, who, if not aborigines, were of remote antiquity. Their country lay north and west of the Tiber and Appennines, including the Arno. In the sixth century B. C. E., this people not only held the land of Etruria proper, but quite an extent of country south of the Tiber.

At an early date, which cannot be fixed, the country was divided up into twelve cities, each with an adjacent territory, all under one confederation. While the list of these cities which has come down to our time is quite uncertain, it is maintained that Veii, Tarquinii, Caere, Chusim, Cartena, Perugia, Vulci, Volturni, Vetulonia, Velaterrae, and Arretium were the principal towns of the confederacy. Veii, the most important of the twelve cities of Etruria proper, lay eleven miles northwest of Rome. The Capital of the confederation was totally destroyed by Camillus, 396 B. C. E. Cervetri now occupies the site of Caere, which was supposed to be a Pelasgian city before the time of the Etruscans. That this city was of such origin is attested by the find among its ruins of Pelasgian paintings and inscriptions. Among these ruins have been found the tombs of the Tarquins (names of the sovereigns.) Vague history shows that one of the Tarquins when expelled from Rome, took refuge here. Cartena, now in ruins, built on a rock, encompassed by a wall, became the most venerable site in all Italy. From Herodotus and Diodorus we have the statement that Cartena was a great and flourishing city of the Umbrians before the time of the Etruscans. The southern Capital of the Umbrians was Tarquinii, where there has been found many sepulchral chambers, painted in the archaic style of the Etruscans, giving an insight into their religious beliefs, such as scenes in the nether regions, where the souls of men are portrayed on the backs of horses and in cars, led

away by good or evil spirits. Everywhere are sun horses in the chase, chariots, boar hunters, wrestlers, pugilists, dancing girls, musicians, etc. The tombs at Clusium, containing the remains of rulers, are very ancient. The Necropolis has yielded more archaic treasures than any other Etruscan city. It has been inferred from the find of a large tumulus at Cucinella, resembling the tomb of Alyattes, King of Lydia, that the Etruscans came from Asia Minor; but this theory has been successfully overthrown. Volturni, situated on the shores of Lake Bolsena, was a powerful city, and among the last to yield to the Roman arms. Few monumental inscriptions have been found here; while Perugia has contributed some 1,200, among which the famous cippi stone, loaded with inscriptions, which so far has not been deciphered. Here Prof. Hemphill will find a rich field to explore. Velaterrae, surrounded by massive walls five miles in circuit, was the last to fall by the hands of the Roman legions. The people of this city cremated their dead and placed their ashes in sarcophagi; 400 of these relics have been found, on the sides of which religious subjects, bear hunts, horse races and gladiatorial combats are carved. Etruria, according to Roman legends, was a powerful state before the birth of Rome. Varro says the Etruscans commenced their era 1014 B. C. E. Some three centuries before the time of the fabled Romulus, when legends cease and real history begins, the Etruscans, a great and naval power, were in alliance with Carthage against Greece.

At this time, Rome was one of the Etruscan cities. Heres was in her manhood when her unbelieving children, the Stoics, became the targets of Zeus, who from Olympus' lofty heights hurled his bolts of thunder on the rebellious heads of Greece. An Etruscan cemetery has been found on the Esquiline Hill, where Callisthenes, the Etruscan King, was buried. Livy says that 507 B. C. E., Lucius Junius sent an army to Rome to restore one of the Tarquins to power.

During the supremacy of Etruria, the Cloaca Maxima, the Capitoline temple and the great Servian wall were placed at Rome; so after Rome had become the leading power in Italy, she followed in the lines of Etruria, adopting her manners and customs. The Roman circus, gladiatorial combats, horse races, triumphal proces-

sions, and even her gods were of Etrurian origin. Not only this, but her laws come from the same source. So, it seems to be, that long centuries after the mouldering ruins of oriental civilization had ceased even to smoke, Etruria awoke from barbarism and re-lighted the fires of civilization, this time in Europe.

For a century after Rome had expelled the Etruscans from her borders, an incessant war, with varying success, was kept up between Rome and Veii. In the year 535 B. C. E., the Etruscans sent a powerful fleet to drive the Greeks from Carrica. They attacked the Greek colony of Cumae in 525 B. C. E., and again in 474. In these contests their naval power was broken by Hiero I, of Syracuse, off the coast of Cumae. With this event the Etruscan power commenced to decline. In 414 B. C. E., their dominion in Campania was overthrown by the Samnites of the north.

This was followed in 396 by an invasion of the Gauls, who crossed the Apennines and destroyed the wealthy city of Veii. About this time, after a siege of ten years, Veii fell a prey to Rome; but the Gauls continued their devastation over Etruria, and after a vain attempt at Clusium, plundered Rome, 390 B. C. E. In 311 the war was renewed; the Romans, 283, forced their way across the Cimbric forest, again defeated the Etruscans, when the Tarquinii gave up their independence and became a province of Rome, where they were allowed to retain their wealth, their leading men being given positions by their conquerors.

The Etruscans maintained quite an extensive literature, including history, poems, works on augury, divination, demons, the cycle on Greek legends, and the story of the Trojan war; but all these works were destroyed, except a few Etruscan words preserved by Deyhlus, Varo, et al., mostly proper nouns. From this, and about 5,000 inscriptions, imperfectly deciphered, we obtain all we have. From their alphabet it has been claimed that the germs of the Latin dialect was derived. About 4,000 of these inscriptions are devoted to the acts and doings of the king and his officials, giving their names, ages, parentage, and the religious side of their lives.

As the Etruscan and Greek religious systems run on parallel lines, both of which were carried over to Rome, the religion of the Etruscans can better be understood by following Roman history. Like all other peoples, the great ignorant mass of the Etruscans was very much attached to their divinities. They believed in a future life, in gods and demons, prayers, sacrifices, miracles, and all the forms and ceremonies common to the earlier and later peoples, from which the Christians borrowed their all.

Many of their affairs of state were under the control of horusplices and augurs. Priests, as with all other religious peoples, presided over the terrestrial world, instructing the celestial beings what orders to give to hold the religious people.

The Etruscans divided the heavens into sixteen parts, over each of which a god presided. Their government was a loose federal union; each state ruled by magistrates, annually elected from a class of hereditary sacerdotal nobles. The wife was on a social, and in most respects, a political equality with the husband.

The Etruscans were experts in medicine, astrology, metallurgy, engineering, building roads, tunnels, tombs, etc. They had made some advance in astronomy; manufactured jewelry, coined money and constructed buildings of huge stone without cement.

In most respects, they were little behind

the world of today. The painted vases found in their earlier tombs, came from Greece, and so largely represented Greek painting, carving and mythology. Later these vases were of Etruscan origin. The greatest amount of art is manifest in their tombs, where were constructed reception rooms, finely furnished, where relatives and friends were wont to meet and talk over past and future events, ever mindful that the soul of the departed was with them.

My next contribution to the Blade, if not objected to by the editor, will probably be Criticisms on Government and its Politicians, a relief from the treadmill of ancient history and the superstitions of down-trodden humanity.

Sometime I may return to pay my respects to the priesthood for their conspiracy to overthrow our personal rights and liberties.

The Church and Congress

One Cautious Representative Prevented a Violation of the Constitution, and Caught Up with the Sly Move of the Church.

(By Ernest Lamont.)

During a recent discussion, in Congress, against the Army Appropriation Bill, an effort was made by one of the Representatives, to induce Congress to violate the Constitution by directing that the sum of \$15,000 be used for the construction of a chapel in which to hold religious exercises in Fort Des Moines, Iowa.

Thanks to the foresight of Representative Macon, of Arkansas, this attempt at church graft was effectually checked and the members of the House were given a practical lesson in what 's meant by religious liberty in this land of the free.

The following is taken from the Daily Congressional Record, which will explain itself. The point of order raised was considered well taken and the allowance was not made:

Representative Macon, of Arkansas, raised a point of order against the provision "that \$15,000 of this sum may be used for the construction of a chapel on the military reservation at Fort Des Moines, Ia." This led to the following remarks:

Mr. Hull: Mr. Chairman, possibly the point of order is well taken. I want to say that there is a regimental post there, and they have no chapel and are anxious to have one. The officers have asked for it, and the department wants to build it out of this fund, and they do not feel that they

have the right to take other buildings or barracks for a chapel.

Mr. Macon: Is there not some other place for them to worship in?

Mr. Hull: Yes; they can go 41-2 miles into the city and attend church at the different churches, but it is not good discipline. They have an excellent chapel there, and I think there is no difference of opinion among the officers and men as to the desirability of a building.

Mr. Macon: How are they worshipping now?

Mr. Hull: At any place they can find.

Mr. Macon: Can they not continue to worship in that way?

Mr. Hull: Oh, yes; they could go without worship, I suppose.

Mr. Macon: Not necessarily. They could worship in the open air, if they were really anxious to do it.

Mr. Hull: They would freeze their noses at this time of the year, with the thermometer at four degrees below zero.

Mr. Macon: I will say to the gentleman that he knows as well as any one in the House that at this particular time we are running behind in our revenues. I will ask him if he thinks it a wise policy to inaugurate new institutions of this kind while our revenues are so low

Mr. Hull: I did think it wise, or I would not have favored it. We have not increased the appropriation by it. We may cut off some new quarters some place else by putting this in. We do not require that they shall use it, but I presume it would be something they would probably recognize.

They have been wanting a chapel there for two or three years, and their chaplain waited upon me when I was home and urged it so strongly that I have told him that I would do what I could to get it for him, and that is all there is to it.

Mr. Macon: Mr. Chairman, if I felt that these soldiers would not have an opportunity to worship Almighty God according to the dictates of their own conscience unless this chapel could be erected at this time, I would not make the point of order, but I verily believe they have a place now where they can worship God if they so desire, and that this expense of \$15,000 is unnecessary, and that when once started it will be a precedent for the establishment of other structures of this character, and that there is no telling where the end will be: Therefore, I insist upon the point of order.

A Good Report.

IND.—The course of free Sunday lectures, which we established here at the beginning of the year, I am glad to inform you has been successful beyond our expectations, and I believe if the Rationalists of every city in the United States will adopt our plan the problem of Freethought propaganda will be effectively and permanently solved.

Our audiences, even on the worst and stormiest days, have never fallen below one hundred people, and the voluntary contributions have been sufficient to defray the expense of hall rent, and to liquidate the travelling expenses of all our speakers, and at no time have we resorted to taking up collections, and the management have decided NEVER to do this, because we do not wish to follow, imitate or adopt any of the methods of the priests of superstition.

The effects of the masterly series of lectures already given may be judged when I tell you that the churches have united and organized a free course of Sunday lectures to be given at the same hour, and only one block distant from ours.

Your trip through Ohio, and your debate at Canal Dover were certainly highly satisfactory, and immensely beneficial to the sacred cause of Rationalism, and I rejoice in the belief that mental liberty is now spreading as never before, and that the flag of freedom in the near future will wave in triumph over the dismantled ramparts of superstition, built with the blood and bones of the toiling millions.

With many kind wishes for your health and happiness, I am always.—T. J. BOWLES, M. D.

DEATH-A SEQUEL TO LIFE

PART 2.

POPULAR LEGEND OF HEAVEN.

(By Lawrence Broadwell.)

Grand, and beautiful indeed, is pictured heaven;
All brightness fills the space within its bounds;
Where stands the wondrous city of Jerusalem,—
New Jerusalem, glorious city of renown!

•Whose streets are made of pearls of wondrous beauty,
With locks of sparkling diamonds, and were told,
The lamp-posts are strangely carved of jasper,
Whilst the glittering streets are made of purest gold.

Mansions made of burnished silver and of crystal,
Rise in grandeur, far above the glittering streets;
Splendid towers and hanging gardens, filled with roses,
Gives the place a strange perfection, quite unique.

Sandaled feet move quickly on the golden pavement,
Bearing up ethereal bodies, thinly veiled,
Once they were but lowly, ugly, earthy creatures,
Now the winds of heaven each day, their souls regale.

Once they were borne down by earthly trials and troubles,
Till their souls were sick and weary, weak and faint,
But through all they persevered in righteous doing,
And now they have been made immortal saints.

In the center of this splendid, gorgeous city,
Peopled by celestial beings, bright and fair,
Stands a palace, wrapt in scintillating beauty,
Which is by far the most capacious mansion there.

Within the gaudy portals of this palace,
Is a throne, with pure white front and burnished sides,
And upon this throne there sits a wondrous being,
Whom no poet's pen could ever quite describe.

His countenance is one of sweet serenity;
No cloud would dare appear upon his face;
His brightness fills the space around about him,
Yea, it reaches to the city's outer gates.

His voice is low and sweet, and strangely musical,
But determination thrills in every note;
No order here e'er needs to be resounded,
There is never any bickering or rote.

His power is quite beyond one's comprehensions;
He made the earth, the moon, the stars, the sun;
And should he breathe an angry breath upon them,
No nothingness they'd wither, every one.

There are legions of angels that attend him,
Everything is done as if by magic art;
Angels wings speed here and there with loving messages,
A message for every saintly heart.

No saint is ever slighted or neglected;
God's grace is all around them and above;
Their lives are one continuous span of happiness,
For here reigns joy and peace, and boundless love.

MAN'S ORIGIN AND DESTINY

CHRISTIAN OBSTRUCTION TO PROGRESS.—THE STRUGGLE
OF SCIENCE FOR LIFE AND EXISTENCE.—REVIEW
OF THE CHRISTIANITY OF TODAY.

(By Dr. A. Hausman.)

The process of transformation of ideas is slow and imperceptible. The first one to promulgate a new idea or opinion in regard to a social feature, will be opposed by those whose material interest is jeopardized by carrying into effect this innovation. When finally the new idea has been adopted by a number of persons sufficiently large to overcome the resistance, it will find expression in an act of violence, a revolution, or an act of legislation. No improvement has ever been introduced in society without meeting opposition by those whose material interest would be affected, or by the ignorant who are afraid of some imaginary loss. Even in science we find the same struggle of existence; a new theory is severely attacked, partly from conviction, but often from personal motives, envy or vanity. As long as the attack is only directed against an idea, it can do no harm; truth can stand any test; but if directed against the person of the author, as it was customary in the good old times, the case is different. Undoubtedly many persons have already dissented from the church before the Reformation, but did not dare to betray their opinion for fear of the ferocious beasts in clerical gowns. Huss was burned because of the weakness of his party; Luther succeeded because the party was strong enough to fight the church. Every great event in history is the outcome of the incessant, but slow movement of ideas. The proverb: "The pen is mightier than the sword," expresses this fact; through the pen new ideas are promulgated; if accepted by the majority, they rule the world. The sword has simply changed hands, but it always wields the power.

To what an extent the brutal instinct was still predominating near the end of the eighteenth century, is vividly illustrated in the horrors of the French Revolution. The only difference between these butcheries and the religious persecutions is, that they were committed in the name of liberty instead of the name of God. Those men who sent children to the guillotine did not know what liberty is; they were brutes escaped from their cages. Out of the social chaos, rose a great man,—Napoleon I,—great in the customary estimate of history, which applies this epithet to the man who wins the most battles and sacrifices the greatest number of people for his own aggrandizement. He was the embodiment of the strongest animal instinct, egoism, who had as much regard for his subjects as a butcher for his cattle, and sacrificed them by thousands to gratify his vanity and ambition. And he was worshipped

and adored by these slaves, for whom in return he entertained the profoundest contempt. If we take Napoleon as a mere man, divested of his political position and historical halo, we find him an ordinary person with few estimable traits of character. He was superstitious and religious as far as compatible with his ambitious plans. For the sake of curiosity, I will quote a few passages from an article in the Atlanta Constitution, headed "Napoleon's Religion:" "The most conspicuous and most constantly consulted of all his works was the new testament, this one of the few volumes which he carried with him in all his campaigns, and which was kept regularly on his table for reference. The book was to him a source of abiding interest and delight, if not of deep spiritual consolation. His philosophy, if not his practice, was based on its teachings, and he was ever ready to point a moral or adorn a tale in some analogy from its sublime pages. He had the profoundest admiration for the sermon on the mount. And on one occasion he settled a dispute by requiring the contestants to read that sermon in his presence. Once when he was asked what was the really sublime, he responded instantly, 'Read the Lord's prayer.' Napoleon rarely failed to quote the authority and lessons of the new testament when opportune occasion arose. He was not only a sincere believer in Christ, but he had the profoundest reverence for his character. The sublime solitariness of this man's genius is without any historical parallel. A king of the kings on earth, there was no one to whom he would acknowledge allegiance—to whom he would bow—save God and the savior Christ. 'I am a monarch of God's creation,' he said on one occasion, 'and I bow only to him and Jesus Christ.'"

What did the author intend to prove by this article—the value of the new testament because Napoleon condescended to use it, or the religious spirit of the latter? Imagine Napoleon reading the sermon on the mount: "Love thy enemy," etc., on the eve of a battle in which thousands of his followers were to be killed, because his vanity was offended, his boundless ambition unsatisfied. The Christian doctrine had no more influence over Napoleon than over the rest of the world; he made it subservient to his personal interest. "I am a monarch of God's creation,"—that is what the clerical and worldly rulers have said at all times. The more humility they show towards the imaginary God, the greater the arrogance against the dupes that believe it. "By the grace of God" is the customary phrase with which the special mandates of kings commence this day; but the true version ought to read: "By the stupidity and ignorance of the people."

We have taken the ground that religion is really only a subordinate factor in the evolution of man, a mere physiological manifestation, an adjuvant of the biological laws

which rule the world, and that those nations who freed themselves from its baneful influence proved thereby their superiority. Reformation started among the nations still in the van of progress, and all the great discoveries and inventions of which our century is justly proud, were made in England, America, Germany and France. Italy has little, Russia less share in the progress of the world, but Spain, the country which has always been governed by "the greatest rulers the world ever had, the Popes in Rome," has contributed absolutely nothing to the advance of science and civilization. Its greatest literary work is the burlesque, *Don Quixote*; there is no Spanish name among the authors of scientific works and no technical invention of any importance has ever emanated from this land, where the saints and the bull-fights reign supreme. Here we see the vaunted humanizing influence of religion demonstrated, or rather the result of inferior mental capacity, of which the orthodox belief is a conspicuous symptom.

CHAPTER VII.

CHRISTENDOM IN THE PRESENT. RELIGION AND PROGRESS.

Having failed to detect a trace of the beneficial influence claimed for Christianity in the history of the last eighteen hundred years, we will investigate the part it plays in the affairs of the world at this date.

Viewing the civilized nations of today, we find still a hostile relation, a general distrust, and every state armed to the teeth ready for defense or attack. Are these incessant wars necessary, or can they be abolished? Goethe says: "The best man can not live in peace if it does not suit his bad neighbor." As long as there are so many bad neighbors, or semi-barbarous nations under despotic rule, there will be wars, but there exists no physical necessity why the political wars among the civilized nations should be continued. Political harmony or coalition among the intelligent, progressive nations, is a postulation within the limits of possibility.

Why are the wars fought? In olden times wars were fought for the sake of conquest and plunder. A few hundred years ago, Europe was overrun by wild tribes from Asia, which drove many people from their habitations, and the changes of population caused by this invasion are still traceable today. But in the present, this mode of warfare is entirely out of question. Out of the roaming tribes have developed settled nations, following the peaceable occupation of cultivating the soil, being bound to the land by the strongest ties, the labor of their hands. Every foot of land is occupied and devoted to agricultural purposes. What then is gained by the wars?

Wars are the result of personal egotism, a few, the fittest to survive, profit by them, the others lose. The form of government does not alter this fact, republics have wars as well as the monarchies, and from the same cause. Let us take for instance the French-German war. Napoleon III felt his throne shaking, but rather than to abdicate and

to go to some other country where he could live a quiet but humbler life, he cast his fortune upon the luck of war, well knowing that if he succeeded the whole French nation would prostrate itself at his feet, satisfied with the crumbs of glory falling off his table. He knew from the example of his great uncle, Napoleon I, who was worshipped by the slaves whom he despised. The French nation (that is, a minority, representing public opinion), greeted the frivolous declaration of war with enthusiasm, anticipating an easy victory and annexation of territory inhabited by a foreign people. Supposing this object had been attained, what benefit would the inhabitants of France have derived from this addition to their territory? None whatever. The peasant living in the province would have been recompensed for the loss of his son and increased taxation by the consoling knowledge that a few persons in Paris were enjoying all the material benefits of the war, while he received for his share a portion of the glory, an empty name. But the luck of war turned against France and what she intended to do, was done to her by Germany, a few provinces taken away. Since then France has been a republic, but her policy is still the same. The fact is that a majority of her population, which furnish food for the cannon, have no policy or opinion whatever. They are ignorant christians, who believe that god sends the wars and sacrifice their lives expecting to be resurrected and rewarded after death. They could not see that they were responsible themselves for the disastrous consequences of the war and did not for a moment consider that they thought it quite in order for their own army to invade Germany and take away from her the left bank of the Rhine. How different it had been if the people had deposed their emperor and revoked the declaration of war.

But it is the same with every nation on earth, the American and probably the Australian, excepted. The ignorant majority believe in the divine dispensation of wars, they imagine that they fight for their country, while in reality they give up their lives for the benefit of a few, who repay this sacrifice with contempt. They can not see how irrational it is to hate and kill a man who has never hurt them, whom they don't know and have seen before. The poet Heine gives a striking illustration of the narrow minded patriotism. He says: "The Tyroleans are honest, brave and of an unfathomable stupidity. All they knew about the question at issue was, that the emperor of Austria wears white trousers and the emperor of France red ones, and they went and died for the white trousers."

National pride and conceit is an egoism of the lowest type. A man who prides himself because he is accidently born in a certain country and speaks its language, has seldom any other qualities to be proud of. As long as the mass of the people are moral cowards and see in the wars the hand of providence instead of natural results of their own stupidity and brutality the christian nations will continue to be "more beastly than the beast" and destroy themselves for the glory of god.

(To be continued.)

BLUE GRASS BLADE.

Published weekly, at Lexington, Ky.

Founded by Charles Chilton Moore in 1884 and edited by him until his death, February 7, 1906

JAMES E. HUGHES, Publisher and Manager
 JOHN R. CHARLESWORTH, Editor
 126-8 N. Limestone Street, Lexington, Ky.
 P. O. Box 593.

SUBSCRIPTION RATES.

By mail, postpaid\$1.50 per year, in advance
 Five new yearly subscribers at one remittance, \$1.00 each.
 Five trial subscriptions sent in with one remittance, for six months, 50 cents each.
 Trial subscriptions, 15 cents per month.
 Foreign subscriptions, postpaid, \$3.00 per year.

ADVERTISING RATES.

One inch, single column, 1 insertion, 50 cents; one month, or four insertions, \$1.00; six months, \$5.00; one year, \$8.00.
 Quarter column, single, 1 insertion, \$3.00; one month, \$4.00; six months, \$20.00; one year, \$30.00.
 Half column, whole column, or larger advertisements at special rates upon application.
 The publisher has the right to reject any and all advertisements offered.

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ALL SUBSCRIPTIONS to the Blade will be discontinued at the expiration of the term for which the subscription has been paid up in advance. The address slip on the paper will show subscribers the date of expiration of subscription. Back numbers or numbers omitted will be sent, if asked for, upon renewal or case of discontinuance.
 SHOULD ANY SUBSCRIBER change his or her address, advise the office, giving both old and new address, as desired.
 THE OFFICE of publication of the Blade is at 126-128 North Limestone Street, Lexington, Kentucky, to which all Freethinkers will be given a hearty welcome.
 THE BLADE is entered at the Postoffice at Lexington, Kentucky, as second-class mailing matter.
 ADDRESS ALL COMMUNICATIONS TO THE BLUE GRASS BLADE, P. O. Box 593, Lexington, Ky.

EDITORIAL POTPOURI.

It is more pleasant and profitable to seek and commend virtue than to be constantly hurling anathemas at vice.

* * *

The characteristic symbol of this age is the question mark.

* * *

Humanity would be bound to feel ill at ease in the presence of Omniscience, to be confronted and interrogated by the fellow who knows it all.

* * *

The Sphinx of Time is propounding a serious question to the American nation, which, when solved, will not be well for parsons.

* * *

The fairest promises made by the orthodox faith are but artificial flowers and are as unprofitable as the icy kiss of a Venus de Medici.

* * *

Now that "In god we trust" has been restored to the gold coins it seems as though the marines and soldiers are moving toward the battle ships.

* * *

The Trinity Church corporation has established a press bureau in connection with its church news service and no

item is to be given for publication unless it comes from or receives the sanction of the agent in charge. Two things are suggested here. First that Trinity is afraid of public criticism, even with god behind it, and, second, that it may be a move for a more systematic control of the press by the church power. In any event the movement is worth watching.

* * *

According to the Los Angeles Evening News, the preachers in Joplin have been engaged in a fervent campaign of prayer to secure a higher tariff in zinc. So far as we know this is the first time the aid of the deity has been invoked in behalf of tariff reform. The tariff for revenue boomers had better "look er leedle oudt."

* * *

"Good-by, I shall trouble you no more. Hereafter I shall be a wanderer on the face of the earth."

These three sentences, written by Theo. B. Rogers of North Ridgeville, Lorain county, form his farewell to his wife.

He was superintendent of a Congregationalist Sunday-school, a deacon in the church and clerk of the Church board. He and Miss Alida Balcomb, a young worker in the church, became friends, and after she left to teach school they corresponded. The wife found the letters. Quite a religious moral here.

* * *

Smuggling spirits is a new phase of law violation with which the customs authorities of Australia have now to deal. American Freethinkers well remember, as they have occasion to, Leland Stanford, founder of the University in California. He has a brother, T. W. Stanford, still living, and the head of the spiritualist organization in Australia. The latter is now to be subjected to a rigid examination on a charge of smuggling and the case will be watched with considerable interest. Recently a Melbourne Spiritualist newspaper printed a list of articles which Stanford's medium materialized at local seances. The customs officials read the articles, thereby discovering what dutiable materials had been delivered into Australia without payment of the duty levied under the tariff. The officials applied to Stanford for payment of the duties. Stanford claimed the articles were not dutiable, as they had not been imported, in the ordinary sense of the word, but had been transported with instantaneousness of thought from India. The customs officials, still skeptical, reported the facts to their superiors. Among the wonderful things claimed to have been materialized and which are now exhibited in Stanford's spiritualistic museum are Assyrian and Babylonian manuscripts, live birds and snakes and certain other commercial articles which Australia does not permit anybody to import without payment of the prescribed tariff duties.

* * *

Youth, ever hopeful, joyous and bright, its face turned toward the future, concerned for the present, boldly refuses to lie among the mummied cats and bats of theology. From

Indiana comes the report that even death was preferable to attending church. Lee Harris, but sixteen years of age, had been ordered to attend church by his father. The mind of the youth rebelled against the command and procuring a revolver he brought death and the grave to himself rather than undergo the torture his father had mapped out for him. Beneficent religion!

IN MEMORIAM.

Eugene Montague Macdonald, editor of the Truthseeker, is dead.

Intense suffering for many months from the dread, white plague, consumption, found surcease only in death, which came to him on the night of Friday, February 26, at Liberty, New York. He practically died in the arms of his wife.

The funeral took place in the afternoon of Monday, March 1, the body being cremated at North Bergen, New Jersey. Prof. Thaddeus B. Wakeman, a life-long friend, delivered the funeral oration. Mrs. Robert G. Ingersoll, Miss Maud Ingersoll, widow and daughter of the great apostle of liberty, Mrs. E. P. Farrell, sister of Mrs. Ingersoll, Dr. E. B. Foote, Theodore Schroeder, and many other American Freethinkers of name and fame, were present at the obsequies.

The first intimation the Blade had of Editor Macdonald's death came with the Truthseeker account of what had happened. To his family and friends the Blade extends its heartfelt sympathy and condolence and shares in the sorrow they experience at his loss.

Editor Macdonald was born February 4, 1855, and was, therefore, just past 54 years of age, still a comparatively young man in the literary acceptance of youth. His first connection with the Truthseeker was as a printer for D. M. Bennett, founder of the paper, and in turn became its editor and later its sole owner.

While nothing is said, at this time, as to the probable successor of E. M. Macdonald, it is presumed that George Macdonald, his surviving brother, who has managed the paper during Editor Macdonald's illness, will succeed him, assisted by L. K. Washburn, the latter, formerly, being editor of the Boston Investigator. In any event the announcement is made that the Truthseeker will continue publication.

GOD AND NATURE.

God is good and bountiful, merciful and kind in his dealings with mankind.

Nature is cruel and heartless, indifferent to human suffering and woe, unheeding the cry of distress.

These are the orthodox arguments.

Because some imaginary god is held by some and believed by some to show special favor to special people through special prayer, does not make that god impartial, wise, or beneficent.

Because Nature lays before all her children equal oppor-

tunities, and is unmindful to how those opportunities are utilized, it does not follow that Nature is cruel and heartless, or indifferent.

It is erroneous to assume that a god acts specially for man and that Nature acts for the rest of the physical universe outside of man. Such an argument is advanced for the sole purpose of relieving god of an enormous responsibility, to say nothing of a charge of malice and rank injustice. Man is a part of the physical universe and what acts for one part must act for the other.

Take two seeds. Let one be feeble, the other strong. Place both in the most fertile of soils, with moisture and heat sufficient to germination and growth and if both reach the limit of their development there must be a vast difference between them. It is precisely the same with humanity. Although Nature lays equal conditions down for all, it is none the less a fact that all men are not equally endowed, do not develop upon an equality, nor produce equally. Every day we are confronted with the great and serious fact that thousands are reaping where they do not sow, while other thousands are sowing every day but through environment are deprived of the privilege of reaping. It is not always the worthy or the most deserving who are most prosperous. To say that god made man, made these environments, placed man among them and left him to such a fate, is to accuse the deity of actual and positive crime, but considering them from a purely natural viewpoint, minus god or god-thoughts, we can readily understand that some men have been made the helpless victims of other men's rapacity and greed.

When things go wrong and disaster comes, the believer is ever ready to invent and offer an apology for his god. Fancy the creature apologizing for the shortcomings of the creator. Thus we have two important theories lying at the base of all religions, or theological concepts, namely—an attempt to explain things the ignorant mind cannot understand and an effort to justify wrong in a world that is supposed to be god-governed. Strip all religious sentiment of these notions and it has no further excuse to offer for its existence.

Theology must assume that god has done his best and the result has been untold ages of chaos and unimaginable suffering. Theology next fell back upon the spectacle of this god providing a redeemer for the purpose of saving a mere few out of the general wreck. Poor god! A devil could have done no worse and the chances are that he would have done better. If these be the work of a god then, indeed, is humanity much better off without him. Of course, it is not to be expected that any argument could convince the man or woman who does not want to be convinced, but surely, to a reflective mind there must come the consciousness that human conditions are not compatible with the belief that they are god-made, god-created and god-governed.

WHAT RELIGION IS!

Religion, in any shape or form, wherever existing, or by

whatever means it manifests itself, is an evidence of human weakness and ignorant despair.

All religions burgeoned and bloomed in the primary emotion of savage ignorance, nourished by the human feeling of dependence and powerlessness to resist evil, and all modern religious systems are made to conform to the same elements.

It is a noteworthy fact that all savage peoples are more or less religious. Atheism is to be found among the cultured and enlightened only. The most intensely religious periods in the great world's history were the most notoriously brutish and corrupt. In the name of and under sanction by religion the most degrading crimes have been committed. Religion, born of savages, propagated by savages, for the benefit of savages, is fit only for savages and a number of those still kneeling at its shrine, are but slightly superior in sentiment and feeling to a savage.

Religion is, admittedly, a fact in our human nature, for its baneful influences are at work on every hand. But it was not and is not a necessary fact. The race would have been infinitely better off today had religion never been known. It hardened, narrowed and dwarfed the heart and sympathy of man, and it affrighted the minds of women and children. All the figures are on the debit side of religion's account with the race, with but a few scattering ciphers to its credit. Man may study its pages with profit. It will point out to him, through experience, the particular matters and things he should studiously avoid. Not by emulation, but by refusing to follow the examples it has set.

Religion does not, nor can it, mean the same thing to all men, as evidenced by the great variety of so-called religious conceptions and practices—a fact pointing to the inevitable conclusion that it is not true. Were religion true there could never be such wide divergences of opinion concerning its meaning and assumed importance, nor would men have tortured each under its influences with such fiendish atrocity.

While religion may furnish a mistaken mental stimulant to ignorance, it is a noteworthy fact that atheism is always and everywhere recognized as a correlative of education. It demands education for courage sufficient to deny and question the miraculous, or supernatural. Ignorance is incapable of rising to so eminent a stage. And yet, religion was never more active and aggressive than it is now in America. Having failed to command an intelligent approbation and support, religion now seeks to establish itself by force.

There are many who insist that in this day religion is impotent for harm. We have but to view the persistent efforts among the several State legislatures, and in the National Congress, to be convinced that religion is determined to engraft itself upon the government to prolong its life and power. In this it is an intolerable nuisance and it is the plain duty of honest and liberal people to oppose it.

Why should man be bothered through religion at all?

Does any man think that he can really avert the wrath of the almighty or make sure a certain felicity? Once, and not so very long ago, superstition held such sway over the human mind that fear became a sufficient motive to make all men, formally, if not vitally, religious. The modern view of religion is that every religious faith is damaging and hurtful that is capable of converting even one man into a trembling, terror-stricken slave.

Religion, however, is growing less objective and more subjective. Once man laid their possessions on the altars of religion for the purpose of placating deity. Today they are simply asked to surrender their minds and thoughts. Religion now simply demands intellectual stultification with no regard for moral righteousness.

"THE TRUTH ABOUT JESUS."

(A Review.)

Every new truth must fight its way against orthodoxy. The Christian world does not desire truth, it seeks simply an advocacy. Desire leads to delusion. The vast majority of professing Christians still prefer to believe a lie rather than to make an alliance with truth.

In his recent work, "The Truth About Jesus," M. Mangasarian, of the Independent Religious Society, of Chicago, has given all that can be given, all that is to be given, of the supposed central figure of the Christian form of faith, and a careful perusal of its interesting pages is well calculated to unsettle all belief in the historicity of the mythical Jesus of the gospels. Every scrap of evidence is carefully considered. Even the gospel stories are subjected to a rigid and critical examination. Profane writers of a contemporary character are brought to the front, and the profound silence of the centuries, dark as the Egyptian night, is made the subject of much forceful comment.

That the gospel Jesus was not an actual historical person is readily admitted by every careful student of history. The impossibility of the existence of such a character, demanding fable and fairy tales to support it, is thoroughly gone into by Mr. Mangasarian, and he has omitted nothing that is calculated to throw light on the subject under investigation. With it all he demonstrates the unreality of Christianity and gives a consensus of intelligent opinion concerning the same. In the light thus afforded, Mr. Mangasarian concludes that Jesus was a myth and had no real existence. To support this view he makes reference to the legends entertained by the surrounding religious cults, from which the builders of the Jesus faith obtained their material.

The narrative of the book is admirably constructed. It is full of interest from the first page to the last. A large number of illustrations are given to demonstrate the different conceptions of the man-god myth. It consists of 309 pages, printed in good, readable type and on a good quality of paper.

The Blade hopes it will enjoy a large circulation which it richly deserves. It is published by the Independent Religious Society, 300 Wabash Avenue, Chicago, Ill.

BODY AND BEADS.

Some preachers are daisies!

Rev. Robert Watson, pastor of the Church of the Covenant, of Cincinnati, Ohio, is among that number.

He has a side partner of equal merit!

The latter is Rev. John Herget who conducts the New Jerusalem Special from the Ninth Street Baptist Church, also of the same city.

Being ministers of the gospel, and especially ordained and consecrated to preach, they very naturally detest vice in all its forms, and, daily praying for the lord to lead them "not into temptation" they do little enough to aid the lord in the performance of the task they have assigned to him.

The right thinking, right-minded man, desirous of keeping strictly in the straight and narrow path, knowing the location of evil, will turn his steps in the opposite direction and by so-doing keeps himself beyond temptations dangerous reach. If fully employed he has little time to study mischief because too absorbed with the stern duties of life. Preachers, however, as a rule, are mere idlers, having no aim or purpose in life beyond a good living at other people's expense, and unless they could find an opportunity for nosing into other people's business, they would die of ennui.

The Blade does not know the meaning or character of the Salome dance. From all accounts we have a vague suspicion that it is not exactly proper and is rather suggestive. The two preachers above mentioned know all about it for they have had actual experience.

From all reports it appears that a certain company of theater performers were advertised to present a sort of biblical play in which a young lady, Salome, in love with John the Baptist, gives the particular dance in question. This was in a Cincinnati theater. The preachers saw the announcement and hied to the Mayor with a request that he interfere and stop the dance on the ground that it was immoral. The mayor refused. The manager of the opera house cried—"On with the dance," and Salome danced.

Had nothing else happened the affair would have been tame. But something did happen. The two preachers aforesaid, met by appointment and, together, went to see the play and the dance. They were naturally shocked for, as they report, the danesee was attired in nothing more substantial than a few freckles and some gaudy beads.

"Body and beads."

That is how these preachers put it, and to make sure they went fully armed with opera glasses the better to see between the beads.

Assuming that the dance, as presented, is immoral, these preachers had no business there. They knew it was immoral before going to see it because they had so protested to the Mayor. Under the circumstances they went with full knowledge of its character and went armed with scientific instruments to enable them to get a better view.

If god made man in his own image, and that must include woman,—then the human form must be as god's form. If one is immoral, so is the other. Pure thoughts engender purity, but to those of impure mind nothing is or can be pure. The degree of purity in a preacher's mind is determined from numerous newspaper reports and records

of the different penitentiaries. When the devil was said to have sought to tempt St. Dunstan, the blacksmith, by getting him to run off after the girls, he grabbed Satan by the nasal organ with a pair of red-hot pincers and made the Evil one skidoo. Not so with these Cincinnati preachers. The bizarre has an attraction for them. It was impossible for them to pass-up even a Salome dance, and they took opera glasses along the better vision to obtain. They saw; they,—well, there is enough said. Norvalis once wrote—"You touch heaven when you lay your hand upon a human body" but these preachers had to be satisfied with a mere glimpse and were, doubtless, a trifle "rited" because that glimpse was partially marred by the beads used for adornment. Fewer beads would have suited them better.

Yes, some preachers are daisies!

LEAVEN STILL WORKING.

Discontented with the practical result of the recent debate at Canal Dover, Ohio, the protestant element sought revenge upon some one by importing a pretended ex-catholic priest to deliver an harangue against the church of Rome. Unable to successfully assail the Freethought position in this religious controversy, the protestants vainly imagined they would have matters all their own way by lighting into the Catholics. But they had, as usual, reckoned without their host. The result is they have been given what is commonly called a "double-cross." After one, T. Augustine Dwyer, claiming to be a reformed Catholic, had given vent to his foul vaporings, Rev. Bernardine, in charge of the Catholic church at Canal Dover, held a public meeting, whereat the said Dwyer was denounced as an imposter and proof to the contrary was openly challenged. Now the protestants are in the middle of a bad fix. From all this, however, Freethought will be the ultimate gainer. Out of religious dissension and strife the truth will brightly shine and both sides, Catholic and protestant, will be a loser.

We are looking to YOU for at least one new subscriber during the present year.

* * *

The Editor invites correspondence regarding lectures in Indiana during April.

* * *

Efforts are being made to get up a debate for the Editor with Rev. Stafford, a Methodist preacher, of Marietta, Ohio.

CONCERNING CAPITALS.

(By May Beals-Hoffpauir.)

Why yes, there's a life force,—nobody denies it.

Unless, like our friend Shaw, you capitalize it.

Mysterious? Yes. So's electricity;

But none of us give it a capital E.

Let's cut out the spooks and discuss nature's laws

With lower case letters for all but the Cause.

RELIGION IN THE PUBLIC SCHOOLS.

Helen Philbrick Throws a Bomb into Los Angeles School Board in Defense of her Daughter's Rights.

(By Franklin H. Heald.)

Aunt Helen Philbrick, of 457 Ulysses St., Los Angeles, in defense of her only child, Faith, who is an unusually bright little girl and intelligent enough to be a pronounced Atheist, with a big "A," wrote the following letter which explains itself without comment:

"457 Ulysses St., Jan 13, '09.

"Board of Public Education, Los Angeles, Calif.:

"Gentlemen:—It will be necessary for me to remove my ten-year-old daughter from the Loretta School unless she is less victimized by political coercion, known as 'plety,' by the dupes of Capitalism, known as 'Jesus's Little Lambs.

"I have borne the inquisitory methods of said political coercion for three years now, as patiently as possible. The child has no brothers or sisters, and hence is still more at the mercy of the pious 'canalite.'

"She did not begin the fight. She was timid and mortally afraid when she first came (as result of her persecution in the Montana schools for the same crime—"unbelief" in the dogmas of hypocrisy)—afraid that the children would discover that she was not as ignorant as they are. The discovery was brought about by 'information' given by four little blood-washed lambs, who would smell far better if they were given an occasional bath in just plain soap and water; and ever since the 'informing', the 'inquisition' has been kept up. It has gone on until the child begins to beg to stay at home; and unless there is a change for the better in her room and on the school grounds in general, I shall remove her from school and let the Public School system take steps to force me to send her. I am not anxious for any 'rows.' I am too busy, but—if necessary we will make a test case and see if California is still in the Dark Ages of Political Coercion, managed by 'religious' persecution.

Very sincerely,

HELEN H. PHILBRICK,

Socialist and Atheist,
(or in other words, a woman with just ordinary common sense.)

To which she received the following prompt reply:

"Los Angeles City Schools."

"Office of Supt."

"January 19, 1909.

"Mrs. Helen H. Philbrick,

"457 Ulysses St., Los Angeles, Cal.:

"My dear Mrs. Philbrick:—I have taken up the matter of your complaint with the

Principal of the Loretta Street School. She assures me that she will do all she can to prevent any further trouble of the kind of which you speak. Very sincerely,

"E. C. MOORE, Supt."

This is the same liberal-minded Superintendent of City Schools who a year ago exploded a social bomb-shell in the Angel City, by ordering, and enforcing the order, that there should be no religious doings "for Christ's sake", or words to that effect, in the Los Angeles schools during the usual Christmas orgies. Evidently he also "made good" in behalf of little Faith (as she says, "little faith in god, but faith in the truth and good principle"), inasmuch as she is now treated with the greatest respect, even by the pious school-ma'am.

PRAYER ANSWERED.

Crusading Women Given a Set-back by Former Preacher who had Turned Saloonkeeper.

(By Dudley Buck)

Some time ago in this town—Jackson, Michigan—a number of women engaged in a prohibition crusade, went to the saloon of Ed. Shafer, and kneeling upon the floor, inside, began praying that the Lord would put wisdom before the saloon man and convince him of the error of his way. Shafer had formerly been a Lutheran preacher, and, having quit the pulpit because of its tyranny and inconsistency, had turned saloon-keeper, as he had no trade at his command to earn a living. Upon hearing the women pray, Shafer, who is no slouch at the same kind of business, quietly waited until they had finished, and then he began. By this time the room was full and crowds stood on the outside. During Shafer's prayer many of the women struggled vainly to get out, but the crowd held them and made them wait until he had prayed his prayer out. The prayer Shafer gave was one that will long be remembered in this community, and was as follows:

"O God, thou who madest the heavens and the earth and created man in thine own image; thou who didst teach thy servant Noah to make and use wine; thou who doth command in thy holy word—'Drink, yea, drink abundantly,' 'Drink thy wine with a merry heart,' 'Let him drink and forget his poverty,' 'Give wine unto those that be of heavy hearts,' and 'Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.' We also read in thy word how Jesus did convert water into wine, showing plainly that he considered wine better than water for man to drink, and how he chose wine instead of water as the emblem of his blood, and commanded his followers

to forever drink it in commemoration of him. We also find that thy servant, Martin Luther, the great reformer, did say: "He who loves not women, wine and song, remains a fool his whole life long."

"O Lord, we pray thee to have pity upon these women who rebel against thy word, and who are not grateful to thee for thy precious gifts, and who dress extravagantly, and drive their husbands to overwork, to drink, to dishonesty, to bankruptcy, to crime and to suicide. They adorn their costly headgear with the bodies of innocent birds, whose sweet lives were wickedly sacrificed to feed their cruel vanity.

They wear not the complexion thou providest them with, but compress their 36-inch waist into 16-inch corsets. They wear false hair, store teeth, tight shoes and bustles, and pad their bosoms with moss, cotton and steel springs.

"O God, thou knowest that crusading women generally have drunken husbands or sons, made so by unhappy homes, or husbands with feeble minds who meekly submit to the authority of their wives and hide behind their skirts. O Lord, have mercy upon such women, who bring disgrace and humiliation upon their families, and do not punish them according to their deserts, but constrain them to not be gad-ding brawlers, but, as commanded in thy word, 'to be discreet keepers at home, obedient to their husbands, that the word of God be not blasphemed,' and to pluck the beams out of their own eyes before they sally forth with hatchets and prayers and with exhortations and epithets to remove the motes from the eyes of their neighbors.

"O God, teach these women to realize that they are making fools of themselves.

Convince them that violence will not promote temperance, but that it will beget violence and retaliation, and leads to evils infinitely greater than they seek to remove.

Teach them that the only temperance acceptable to thee is that which proceeds from the heart and is voluntary self-control. That hatchet temperance, like padlock virtue, shotgun honor and sheriff honesty, is a stench in the sight.

"O God, give us all wisdom to study deeply thy moral law and to comprehend thy will, and may all the temptations and trials of life prove a means of grace to fit us for the life beyond. Teach us to realize the great truth, 'where there is no cross there is no crown'; that without temptation there can be no virtue. Fill our hearts with love and our heads with wisdom, and finally receive us into thy heavenly kingdom, and thine shall be the glory forever. Amen."

The Blade's Correspondence

What the Debate Has Done!

NEW HAVEN, OHIO.—I saw a statement of your debate with Rev. Keyser at Canal Dover. I was very much pleased to know that there was one man that had the nerve to speak for the cause of Free-thought. I have been an advocate of Free-thought for a great many years, but on account of poor health have been unable to take any active part in it. And for some-time have taken no literature at all. And have begun to hear that the cause was dead, as I have seen, from time to time, our great men have died, and I was afraid there was none to take their place. But it gave me pleasure when I read your debate in the Cleveland News. I took Mr. Green's Freethought Magazine for a great many years. I hope you will not take offense at my liberty in writing to you, for I have a great interest in the cause of Free-thought and would like to see it prosper very much. Years ago I took the Freethought literature, but of late years my health failed and have not been able to do any work at all, so I had to drop the reading matter that I was so much interested in. Now, Friend Charlesworth, if I may be permitted to call you friend, if you should have any Free-thought papers to spare and would send me one sometime I shall always remember you as a kind friend. Will be glad to hear from you at any time. I remain your true friend.—THOS. S. CHARITY.

Sends Congratulations.

OHIO.—I hasten to congratulate you over the success of your lecture trip. I am greatly delighted with the effect of the debate, and yet I am not at all surprised. It is an old argument of mine that when we can get our side of the religious subject presented to the people in a clean, forcible scholarly manner, we will find a host on our side. The thinkers—that is, doubters—are largely people of fair culture and refinement, to whom coarse ridicule and vindictive abuse are distasteful. Many of them, while they cannot believe that religion is true, have a feeling that the churches are helpful to morality and general refinement. Only this week a business man of this place tried to induce my brother to join church. Within a year this same man admitted to me that I had convinced him that human conduct was as fixed as gravitation; and when "laboring with" my brother, he admitted that he "did not

think the bible inspired only in the sense that Shakespeare was inspired." "But, Will," he argued, "you and I are raising families and we want to surround them with good influences." What Rationalism needs to prove to the world is that it is made of the ideas and advocated by the men and women who will help to surround the young as well as the old with helpful influences.

It filled me with an enthusiasm akin to that which the Methodists call conversion, when I read of the help you received from those grand people in Tuscarawas and other counties, and I was glad and proud of the fact that many of the names brought up visions of familiar faces. May only GOOD come to them one and all.

With best wishes for you and yours, I am.—LOU LAWRENCE.

To Subscribe and Write.

OHIO.—Send me your heathen paper—The Blue Grass Blade, or have you another name for it? That was the name of it when I was a subscriber to it under Charlie's management.

Would be pleased to be an occasional contributor to its columns, if consistent.

Hope you beat that sky pilot at Canal Dover in your discussion.—JAS. S. DAVIS.

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